Luke. 16. 2.

R.D

A SERMON

No lesse fruitfull then famous.

Liber Abrahami Colfox dono patris sui

Preached at Paules Crosse, on the Sunday of *Quinquagesima*, by R. Wimbeldon, in the raigne of King Henry the fourth, in the veare of our Lorde. 1388. And found out hid in a Wall.

¶ *Which Sermon, is* heere set foorth by the olde Copy, without adding or diminishing, saue the olde and rude English, heer and there amended.

¶ Imprinted at London by Iohn Charlewood.

1582.

To the Christian Reader.

LOe Christian Reader, whyle the worlde not slumbred, but rouled and snorted in the deepe and deade sleepe of ignorannce: some liuely spirites were waking, and ceased not to call vpon the drouste multitude of men, and to stirre them vp from the tõg dreames of sinful liuing, that once at the last they woulde creepe out of darknesse, and come forth to the hote shining sunne of Gods word, that both the filthy mysts of their harts might be driuen away, and also their heauy & dying spirites recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wanted Preachers of Gods worde: For he that keepeth Israel sleepeth not, ne slũbreth. And though through his secrete counsaile, he sendeth more labrers into his harueste at noe time, then at another: yet he hath euer some to weede, to reape, to gather sheaues together into ỹ barnes of euerlasting lyfe. Reade therefore dy-

ligently this little Sermõ so long sithens written, and thou shalt perceiue the same quicke spirite in the Author thereof, that thou nowe meruaylest at in other of our time. He sharply, earnestly, and wyttily rebuketh the sinnes of all sortes of men, and speaketh as one hauing authoritye, and not as the Scribes and Phariseis, which with their leaden and blunt darts could neuer touch the quick, though they haue occupied, and worne the Pulpytes of many yeares. The worde of God is lyuelie & mightie in operation, and sharper then any two edged sworde, and cutteth euen vnto the deuision of the soule, and of the spirite, and of the ioyntures & marowe, &c. Wherefore eftsones I exhort thée to read this little Treatise deligentlie, and not onelie to reuerence authoritie and the liuelie spirite, and worde of God therin: but also to learne both to acknowledge, and moreouer to amend the wickednesse of thy lyfe, which God graunt for his Christes sake. Amen.

(.*.)

A godly and famous Sermon, preached in the yeare of our Lord. 1388. at Paules Crosse, on the Sunday of *Quinquagesima*, by *R. Wimbeldon*, and found out hid in a Wall.

Luke. xvi. 2.

Redde rationem villicationis tuæ.
Come, giue a reckoning of thy Baylywicke.

CHriste the Authour and doctour of all trueth, in his Gospell, lykeneth the kingdome of Heauē to an housholder, saying on this wise. Lyke is the kingdom of heauen to an householding man, that went foorth fyrste in the morning to hyre workemen into his Vineyard, so did he about the third howre, the sixt, the ninth, and the eleuenth. And as he found men standing idle, he sayd to them: why stand ye heer vnoccupied? Go Matth. 20.

ye into my vineyard, and that that is duty I shal giue you. And when the daye was ended, he called his Steward, and bad that he should giue euery man a penny.

Spirituallie, this househoulder is our maister and Lorde Christe, the true househoulder and head of his Church heere in earth: which calleth men in diuers howres of the daye, that is, in diuers ages of the worlde. As in the time of nature he called by inspiration Abell, Enoch, Noe, Abraham, and other lyke. In tyme of the old lawe, he called Moyses, Dauid, Esaye, and Ieremie, with the Prophetes. And in the time of grace, hee called the Apostles, Martyres, Confessours and Virgins. He called also some in Chyldehoode, as Iohn Baptist: Some in their youth, as Iohn the Euangelist, some in mydle

dle age, as Peter and Andrewe, some in their latter dayes, as Gamaliel, and Ioseph of Aramathya. And all these hee called to labour in the Lordes Vineyarde, that is, his Church, yea and that sundrye wayes. For right as ye see that in trimming of this materiall Vine, there be diuers labourers: For some cut away the braunches that be voyde, some vnderset and laye abroad the Vine, yea some pare away the olde earth, and laye newe to the roote, which offices be all so necessary to the Vine, that if any of them faile or want, it shalbe either let, or vtterly destroy the growing of the Vine. For vnlesse the Vine be cut, she wyll ware wylde, except she be railed vp, and laide abroad, weedes & nettles will soone ouergrowe her. And if the roote be not fatted with newe and fresh

dung, for feeblenesse shee will ware barren. No lesse needefull in Christes Churche bee these three Officers, Priesthoode, Knighthoode, and Labourers. To Priestes or Preachers, it behooueth to cut away the votde braunches of synne, with the swoorde of Gods woord. To Knighthoode, it becommeth not to let wronges and thestes to be doone, and to maintaine Gods lawe, and them that bee teachers thereof: yea and to keepe the lande from insurrection and inuading of other Landes. The Labourers must labour bodyly, and with sore sweate get out of the earth bodilye sustenaũce, both for them selues and for other. And all these estates be so needefull to the Church, that none maye well be without other. For if Priestes wanted, the people for default of knowledge of Gods

woord,

woorde, would ware wylde in vices, and so dye ghostly. And were not Knighthoode, and men to rule the people by lawe and hardinesse: theeues and enemyes woulde so encreale, that no man coulde lyue in peace. And but for Labourers, both Priestes and Knightes must become Artificers, Plowmen, and Heards: or els must for defaulte of bodyly sustenaunce dye.

And therefore sayeth the greate Clarke Auicenna; that verye vnreasonable beast, if it haue that that nature and kinde hath ordayned for it, as kynde gyueth it: is sufficient to lyue by him selfe, wyth out any helpe of other of the same kynde. As if there were but one horse, or one sheepe in the worlde: yet if he had Corne and Grasse, as Nature and kynde hath ordayned for such a beast, he should liue well enoughe

Auicenna.

Comparatio.

enough. But if there be but one man in the worlde, although hee had all the good that is therein: yet for want of other he should die, or his life shoulde be worse then if he were not. And the case is this: For that thing that kinde hath ordained for mannes sustenaunce, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue corne, as it commeth from the earth: yet it is no meate fytte for him, vntill it be by mans crafte chaunged into bread. And though he haue flesche or fyshe: yet whyle it is rawe, and not by mans labour sodden, roasted, broyled or baken, it is not fyt for mans sustenaunce. Euen so the Wooll that the sheepe beareth, must needes by diuers craftes bee altered and chaunged, or it bee able to cloathe any man.

And

And truelye one man by himselfe shoulde neuer do all these labours, and therefore sayeth this Clarke, that it is needefull that some be husbandmen, some men of occupations, some Marchaunts to fetch that that one lande wanteth from another, where it is plenty.

And surely this one thing should be a great cause, why euerye state shoulde loue other, and men of one crafte should neyther hate nor despise men of an other crafte. For one of them is so needefull to an other, that oftentimes those craftes that seeme most vnhonest, myght worste be forborne. And this I dare saye, that he that is not laboring in this worlde, eyther in studying, prayying and preehyng, as it behoueth Clergye men, for the health of the people: Or in defending the causes of the needye, in

fighting

fyghtyng agaynst tyrants and enemyes, whyche is the office of Knyghtes. Or in labouryng on the earth, as in dyuerse craftes, which pertaine to the Labourers, when the daye of reckonyng shall come, that is, the ende of thys lyfe: ryght as hee lyued heere without labour or trauail, so shall he want, there the reward of the pennye, that is the endles ioyes of heauen. And as hee was lyuing heer after no state nor order, so shall he then be put into that place where is no order, but euerlasting horror and sorrow, that is in hell.

Job.10.

Wherefore let euery man see to what state God hath called hym, and lyue therein by labour, according to his degree. They that bee labouring men or craftes men, doo it truly. If thou be a Seruaunt, or a bondman, be subiect, and lyue in

2.Cor.7.

1.Pete.3.

dreade

dreade to displease thy Maister or Lorde for Christes sake. If thou bee a Merchaunt, deceyue not thy brother in chaffering. If thou be a Knight or a Lorde, defende the poore and needye man, from such as woulde harme him. Thou being a Iudge or a Iustice, goe not to the ryght hande for fauour, nor to the leafte hande to punifhe any man for hate. Thou that art a Prieste, instructe, prayse, and reprooue. Instructe the ignoraunt, prayse the obedyent, and reprooue the disobedient, to God. Thus euery man ought to labor and trauayle after his degree: For when the euening commeth, that is, the ende of the worlde, thn shall euery man take reward good or bad, after as he hath laboured heer.

1. Thes. 4.

Prou. 8.

2. Tim. 4.

These bee the woordes that I haue taken to entreate vppon, and be

Note.

be thus much to saye in Englishe: Come, giue a reckonyng of thy Baylywicke. Christ the authour of pitty, and louer of the saluation of his people, in the proces of this Gospel enformeth euery man which is his Bayly, by the parable of a Baylye that he speaketh of, to prepare him selfe to make his aunswere, and to gyue a reckoning of such goods as he hath receyued at Gods hande, when ỹ daye of straight reckoning shall come, that is ỹ day of doome. And so I at thys tyme, through the helpe of God, followyng hym that is so a great a Mayster of authoritie, because I knowe nothyng that shoulde more drawe awaye mans vnreasonable loue from the vayne and transitorye ioye of this worlde, then to haue in minde the dreadfull reckoning: So farre as God permitteth, I wyll shew you how

how you shal dispose you to auoid the Lordes yre and vengeaunce. when there shall be so hard iudgement, that we shall giue accoumpt for euery idle worde that we haue spoken. For then shall be sayde vnto vs, as wee shall haue no power to go back: Come, giue a reckoning of thy Bayliwike.

But for further processe of thys first part of thys Sermon, knowe you there be three bayliwiks, that shall be called to thys straight reckoning. The fyrst shall answer for him selfe and for other, and they be Clergy men, that haue the ouersight or cure of mans soule. The seconde, be temporall Lordes that haue the gouernance of the people. And the third Baily shall accompt for him selfe, or at least haue much lesse charge then ỹ other, and that is euerie Christian man, for that he

The questions. he hath receyued of God. And euery one of these shall aunswere to three questions.

The fyrst. The first question is, howe hast
Seconde. thou entred? The second: Howe
hast thou ruled? The third: Howe
Thyrde. hast thou lyued? And if thou canst assoyle these three questyons, and discharge thee of them: there was neuer earthly Lord (without comparyson) that so rewarded hys seruauntes, as the Lord wyll reward thee, that is to saye, wyth lyfe and ioye euerlastyng. But on the other side, if thou now, regarding not thyne owne wealth, take no heede of this reckonyng, if that day take thee sodainly, so that thou passe hence in deadly sinne and euil lyfe, and haue not amended (as thou knowest not what shall befall then,) all the tongues that euer were, or euer shall bee, can not expresse

preſſe the ſorow and woe that thou ſhalt euer be in and ſuffer. Therefore the deſyre of great ioye, and the dread of ſo great paine (though the loue of God were not in thyne hart) ſhoulde make thee afrayde to ſinne, for to thinke that thou ſhalt gyue a reckoning of thy bailiwick. Therefore as I ſayd, the fyrſt queſtion that ſhall be proponed to the fyrſt Bayly (which is a Prelate or Curate of mennes ſoules) is thus. How haſte thou entred? Freende, how entredſt thou heather? Who brought thee into this Offyce? Truely or Symonie? God or the Diuell? Grace, or Money? The Fleſh, or the Spirite? Gyue nowe thy reckonyng if thou can: if thou can not, I councell thee wythout delay to learne. For if thou be called thus or it be night, and then for to ſtande dumbe for lacke of

knowledge, and for confusion of thine owne conscience, thou shalte fall into the sentence, that here ensueth. Binde his handes and feete, and cast him into vtter darkenesse, where is wailing and gnashing of teeth. Therefore I councell that thou aduise thee well, howe thou shalte aunswere to thys question. How hast thou entred? Whether by calling, or by thine owne procuring: For that thou wouldest labour in Gods Gospell, or for that thou wouldest be ritchlye arayde, and liue easely? Aunswere to thyne own conscience now, as thou shalt or it bee long, aunswere to God. Thou that haste taken nowe the order of preesthood, whether thou be a Curate or no, who stirred thee to take so hye an office vpon thee? Whether because thou wouldest lyue, as a Preest ought to doo, and

ſtudy of Gods lawe to preach, and moſt hartely to praye for the people: or for to lyue a delycious lyfe vpon other mens ſweate, and thy ſelfe to labour neuer a whit?

And heere myght I aſke a queſtion: why doo men ſet their Chyldren or Coſins to ſchole? whether for to gette them great aduaunces mentes, or to make them the better to knowe God, & to ſerue hym? Quæſti.

Thys theyr intencyon men maye ſee openlye, by the ſcyences they ſet them to. Why I praye you, put men theyr ſõnes to the lawe Ciuill, or to the kinges court to wryte letters & wrytes, rather then to Philoſophy or Diuinitie, but becauſe they thincke that theſe Sciences ſhalbe meanes to make them great men in the worlde? And why be there ſo few put to learn the word of God, & to be Preachers thereof: Solutio.

Quæſti.

but as there are not such gaynes, as is in the other? And so care they lyttle on bothe partes for godly lyuing.

Solutio.

Iohánes Chrisostomus. Homillia. 27.

But certes true it is nowe that Iohn Chrisostome sayth: Parentes bee loouing to the bodyes of theyr Chyldren, but theyr soules they care not for: They desyre theyr welfare in this worlde, but they passe not what they shall suffer in an other. Some ordayne great fees for them heere, but none ordayne them to Godwarde: The losse of theyr bodyes they wyll sore bewayle, but the health of theyr soules they make no reckoning of. If they see them poore and sycke, they sorrowe and sigh: but though they see them synne, they are nothyng greeued. And heerby they shew that they brought forth their bodies, but not their soules.

And

And nowe to speake agayne of Priestes, if wee take heede truely, we shal perceiue great abhominations that be scattred in the church nowe a dayes amongste Priestes: we shall well perceyue I saye, that they come not all into Chrystes folde by Chrystes callyng, for to profite, but by other wayes to get them worldlie wealth. And thys is cause of loosyng of soules that Christ bought so deare, and of many errours among the people. Note.

And therefore it is wrytten in the booke of mourning, where the Prophete speaketh thus to God: The enemy hath put his hande to all thinges to him desireable, for he hath lette lawlesse folke enter into the Sanctuarie, of the which thou haddest commaũded ỹ they should not enter into thy Church.

The enemye is Sathanas, as his

name soundeth, that hath put hys hande to all that hym lyketh. For what sinne might the Fyend by all his crafte or engine haue sowen among men, that is not nowe adayes vsed? In what plentye is pryde, enuy, wrath, and couetyse? When were there so great as they be now, and so of all other synnes? And wherefore thinkest thou? but for because there be lawles people enterd into the Temple, that neyther in them selues keepe the lawe of God or can teache other. And to all such sayeth God by the Prophete Osee: For that thou haste put awaye cunning or knowledge of Gods wyll, I wyll put thee away that thou shalt vse no Preesthoode to me. Osee. 4.

Note, that God and holy scripture expresselye heere forbyddeth menne to take the state of Preesthood

hoode on them, vnlesse they haue knowledge as behoueth them. Thou then that canst neyther rule thy selfe nor others, after the lawe of God: beware howe thou wylte aunswere, for God at this dreadfull doome shall saye to thee: Come gyue a reckoning of thy bayliwike how thou hast entred.

The seconde question that euerie Prelate or Curate must aunswer too, is this: Howe haste thou ruled? that is to saye, the soules of the Subiects, and the goodes of poore mē? gyue now thy accompt. Fyrste, howe haste thou gouerned Gods flocke committed to thy cure? Whether art thou an Herd, or an hyred man, that dooth all for his bodelye hyre? As a father, or as a woolfe, that eateth the sheepe and keepeth them not? Saye on, whom hast thou turned from their

cursed lyuing, by the deuout preaching and good example? Whome hast thou taught the lawe of God that was before ignorant? There shall be heard a greeuous accusing of fatherles childrē, and a straycht alleadging of all the flocke, that thou hast taken of them thy lyuing through their labour and sweate, and done nothing therefore but let them goe astraye, wandryng for pasture and water, and none gyuen them by thee.

Directlye gyue thy reckonyng also, how hast thou ruled and spent the goods of poore men? Howe shalte thou tremble with horrible feare then, thinkest thou? Heare what Saint Bernard sayeth, threatening Clarkes and Mynysters of the Churche: They bee in the place of Saints sayth he, and they do wickedly, in that they not holding

Bernardus.

dyng them content wyth wages that are sufficient to theyr necessaries, but the ouerplus, that the needy should be sustayned by: they be not ashamed to wast in the houses of theyr pryde and Lecherie, witholdinge to them selues wyckedlye and cursedlye, that whiche shoulde bee the lyuinges of poore men, with double wickednesse truly they sinne. Fyrst they doo sinne, in that thy rob other men of their goodes. Furthermoze, foz that they mysuse holy thinges in theyr vanities, and in their wickednesse. Euerie suche Baylye therefoze beware, foz anon to the last farthing thou shalt reckon & gyue accompt. Thinkest thou then that thou shalt not be disalowed of God, foz that, that thou myspent? In bryngyng vp of young ydle fellowes, nourysshed & taught as it were in a schole

to

to blaſpheme God in all manner of poyntes of euyll lyuing, in feedyng of fat Pallries, of Houndes, and of Haukes (and if ſo be, that is woꝛſt of all) on lecherous women, heare what is ſayde of ſuch: They haue lead theyꝛ dayes in vanitye and in wealth, and in a moment they bee gone downe into Hell. Thynke therefoꝛe I reade thee, that thou ſhalt render ſtraightlye ỳ accompt of thy Bayliwike.

The thirde queſtion that thys Baylie ſhall aunſwere too, is this: How haſt thou lyued? What light of holyneſſe haſte thou gyuen and ſhewed to the people in thy lyuing? What myꝛroꝛ haſte thou been vnto them? Nowe gyue thy reckoning, howe haſt thou lyued? As a good ſhepheard going beſoꝛe his flocke with good eramples, oꝛ as a lewde perſon? As a man,

oꝛ

or a beast? It is wonder truelie to see howe the life of Preestes bee chaunged. They be clothed lyke Lords and Knightes, they speake as vnhonestlye as any rybaulde or Harlot: as couetously for gaynes doo they procure, as any Marchaunts. They ryde like Princes, and all this that thus is spent, is of poore mens goods, and Christes heritage. Therefore sayth an holy Doctor, the clay of Egipt is tough and stincking, and medled with bloud: the states were harde to be vndone, for they were baken wyth the fyre of couetous, and with the layre or earth of lustes. In this point rich men trauayl, and in this watche they, lying in wayte for poore men. In these trauayle Prelats that be blinded with to much shining of ritches, that make them houses like churches in greatnesse,

and

and superfluous aboundaunce of all thinges, that with diuers painteres colour theyr chambers, and with diuers silkes and cloathings of collours make theyr Images gaye: but the poore man for want of cloathes beggeth, and wyth an emptye wombe dooth crye at the doore. And shall I say sooth, sayth this doctour? oft tymes thus poore men be robbed for to cloath stocks and stones. Of such speaketh the Prophete Esaye: Who art thou heere? Or as how art thou heere? Heere thou art occuppying the place of Peeter, of Paule, of Thomas, or of Martine, but howe? As Iudas was amonge the Apostles, as Simon Magus amonge the Dyscypples, as a candle newlye quenched, that fumeth ouer all the house, in steade of a lyght Lanterne, and as a smoke that blyndeth mennes

Note.

Esai. 20. Quid tu hic? aut quasi quid hic?

eyes

eyes in steade of a cleare fyre. If thou contrary thus the manner of lyuing, that Christ and his Disciples left to Priestes: heere what the Prophet Ieremy sayeth. They haue entered, and they haue had, and haue not been obedient: they haue with false title, or with theyr false corrupt intencion, had poore mennes goods to theyr mysusing, and they haue not beene obedient to the lawe of God in their own lyuing. Therefore it is written, that they shall haue the hardest doome. A harde doome or iudgment, for that they haue mysentred: a harder iudgement, for that they haue mysruled: the hardest iudgement, for because they haue so cursedlye lyued beyond all other. Wherefore, I counsell thee betimes, think how thou wilt make thy reckoning. Ier. 31. Sapi. 6.

The second Bayly that must answer

swere for himselfe and for other, is he that hath ỳ rule of any Realme, Prouince, Shyre or Countreyes, as Kinges: Princes, Mayores, Shiriffes, and Iustices, and these shall also answer to the same three questions. The fyrst, howe haste thou entred into thy office? Whether to profyte the people, to destroy falshood, and further truth: or for desire to obtaine therby worldly worshyp and ryches? If thou take such an office more for thyne owne worldlie profite, then for to helpe the common wealth: thou art none of the perfecte members of the Church, but art a tirant, and it is to be feared least there be many that desyre such estate. Some that they may be enhaunced with ryches, and some that they might the rather oppresse suche as they hate, and some bee enchaunced in

taking

taking gyftes: whereby they ſpare to puniſhe thoſe that haue treſpaſſed, and ſo make them partners of theyr ſynnes, and for bribes they worke all thinges. And many ſuch when they bee ſo hyghe in office, thinke not that they bee poore mens Sōnes, Brethren, and Seruaunts: but thinke them ſelues to be of a hygher kinde of nature, as they be aduaunced to worldly honour, which is but winde and vanitie. Of whome ſayth God by the Prophet: They haue raygned, but not by mee: They haue beene Princes, but I knowe them not. So was Roboam Kynge Salomans Sonne, when he was fyrſte king aduaunced in his hart, when the people of Iſrael came to hym and ſayde: Thy Father in his laſte daies put vpon vs a great charge, wee deſyre thee that thou wouldeſt

deſt make it lyghter, and wee wyll ſerue thee. The king aſked counſell of the elder wyſe men, which aduiſed him to aunſwer them faire and that ſhould bee beſt. But hee forſooke theſe wiſe mennes counſelles, and did after chyldren that were his playe fellowes, and ſayde to the people, when they came againe: My leaſt fynger is bygger then my Fathers rydge bone: My Father greeued you ſomwhat, but I wyll adde more thereto. The people hearyng thys, rebelled agaynſt hym, and tooke them another king: and ſithens that tyme, came neuer the kingdome whole agayne. Wherefore it is good for Rulers to take ſober counſell, and to eſchewe eare rounders, and alwayes to haue an eye of loue to the commons that they rule. For knowe they well, be they neuer ſo

hye

hye, that they shall come before a higher iudge to geue a reckoning.

The second question is: Howe hast thou ruled the people and the office ỳ thou haddest to gouerne? Thou that hast beene a Iudge in causes of poore menne, howe hast thou kept this commaundement of God, that thou shalt not take heede to the person of the poore man, to bee harder to him for his pouertie, nor thou shalt not haue respecte to the ritch mans countenaunce, to spare or fauour him in wrong, for his ritches? O Lord, what abusion is there among officers of both lawes now a dayes? If a great man pleadeth with a poore man to haue ought ỳ he holdeth, euery officer shalbe ready to further the ritch man all that they may in his cause, that he may haue the ende that he desyreth. But if a Deutro. 16.

poore man pleadeth with a ryche man, then shall there be so many delayes that though the poore mans right be open to al the countrey, for pure defaulte of spending, he shall bee constrained to let his cause fall. Shireffes & Baylyffes will returne poore mens writtes with a Tardevenit, except they fele money in their handes. And yet I heare saye of men, that haue proued bothe courtes, that the court that is called more spyrituall christen, is more cursed. Therefore it is truely sayde: Giftes they take out of mens bosomes, to subuert the wayes of right iudgement. But in especiall the wordes of Christ are to be feared, who saith. In what iudgement ye iudge other, your self shal receiue the same whē ye shall come to geue accompt of your Baylywike.

Pro. xvii.

Math. vii.

The

The thyrde question is: Howe hast thou liued: thou þ iudgest: and punishest other for trespassing. A great Doctour sayth: It behoueth thee that punishest other men for theyr trespasses, to eschew and flee their vices. For if thy selfe do vnlawfully, iudging other thou condemnest thy selfe, syth thou doest that thinge that thou damnest in other. Paule sayeth, why teachest thou not thy selfe, that teachest other? Why stealest thou that teachest other men not to steale: Gregory sayeth: How shall that man take rule of other, that cannot go before them in good liuing? And when anye man standeth before him in iudgement, hee must take heede before what iudge hee shall stand himselfe to take his iudgement after his deedes. But it is to be feared that many fare as the Roma. 2.

two false Judges, that woulde haue damned to death holye Su-
Susanna. sanna, for that she would not cõsent vnto their lechery. Of the which it is written, they turned awaye theyr eyes, for that they woulde not see heauen, nor haue minde of right iudgement: And so it fortuneth oft, that they which are more worthy to be hanged, damne them that be lesse worthy. As a Clarke
Socrates. telleth of Socrates the Phylosopher, who on a time was demaunded why he did laugh? For I see
Valerius Maximus libro. 7. sayde he, great theeues lead little theeues to hanging. I praye you whether is he a greater theefe that taketh awaye a mans house & his lande from him and his heyres for euermore, or he ye for great neede stealeth a sheepe or a Calfe? And suppose ye that sometime we haue not such Judges, and men of lawe

that be very extorcioners and bri-bers themselues, and iudge other to death. But I aduise thee that thus iudgest other men, to remember ỹ thou shalt come into iudgement to geue a reckoning of thy Baylywike.

The third Baylye that shall be called to this dreadfull doome, shalbe euery Christian man, that shall reckon to hys Lord God for the goods that he hath had of his. And here I will speake but of the fyrst question, that is, howe hast thou gouerned thee and thy goods and how hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, eyther taken by extorcion, by stelth, usury or deceite, wo shalbe to you at this dreadfull day. For as saint Austen saith, if he bee cast into the fyre, ỹ hath not geuen of his owne

The third Bayly.

Austen.

goods righteoullye gotten: where thinkeſt thou ſhall he be caſt, that hath ſtolen other mennes goods? And if he ſhal bꝛen with the fiend that hath not cloathed the naked: where iudgeſt thou ſhall he bꝛen, that hath made naked them that were clothed? But as S. Gregory ſayth, two things make men thus to liue by rape of other mens goods, that is, deſyꝛe of honour, and dꝛead of pouertie. And what vengeaunce falleth on this ſinne of couetoulnes, ye may ſee by a figure of ſcriptnre. When the Angell ſaid to the Pꝛophet Zachary: Lyft vp thine eiē and ſee what is that that goeth out. And the Pꝛophet aſked, what is that? Then the Angell ſayd, this is the pot going out that is the eye of the earth. And there was a waight of leade, and there was a woman ſytting in the mydeſt

Moralli. Grego. 8

Zacha. v.

midest of this pot, & the Angell said this is impiety, and he tooke her, and cast her into the midle of the pot, & tooke the gobbet of lead and cast into the pottes mouth. And the Prophet lyft vp his eyen, and saw two women like spirits in the ayre, with wings like vnto kites or Puttocks, & they carried vp the pot betweene heauen & earth. And the prophet asked the Angell, whether they would cary this pot: and he sayd into the land of Synnaar.

This pot is couetise: for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, ritches & honour. And as the licour in the Pot profiteth not to the pot selfe, but them that draw and drinke thereof: so worldly good oft profyteth not the keeper, but other that come after, as it is written: Hee that hath Expositio.

money, shal haue no fruit of it. And this couetise is the eye of couetous men, for they be blinde to see howe they should come to heauen. But to win worldly thinges they can see many wayes, like to the Owls and night crowes, that better see by night, then by day. The peece of leade is the sin of obstination, the woman sitting in the Pot is Impiety, as the Angell sayth, that followeth vnrighteousnesse and auarice. A man through auarice doeth lose the pitty that they should haue of the mischiefe of his soule, sithens often men leese the lyfe of their soule by deadly sin, that they commit to get ritches. And also they lose the pitty that they should haue to their bodies, putting thē selues to many gret perils and iopardies of their bodies both by sea and lād and leseth compassiō toward other men

Eccle. 5.

men, and al maketh couetise. This pot is stopped with the gobbet of leade, when Impietye is closed thus by sinne of obstination, by couetousnesse, that it may not go out of the keepers hart by repentance: For as Iob sayeth, when hee is fulfilled, he shalbe stopped. The two women that bare by the pot, were pryde and luste of flesh, that in the scripture be called the two daughters of the water Leche, crying: Bring, bring, and they had wings. The fyrst woman, which is pryde, hath two wings, the first wing be graces or giftes spirituall, as cunning, wisedome, councell, and such other, of which giftes men are oft proud. The second wing is bodely grace or giftes, as strength, beuty, auncetry, with such other, of which also men waxe often proud. Iohen. xx.

The wing of the second woman be

be fleshly desyres, and they be glut-
tony and slothe. Of glotony spea-
Grigo. keth S. Gregory e, saying: When
the belly is fylled, the prickes of le-
cherie be styred. Of slothe sayth
Augusti. S. Austen: that Lot, while he was
de con- in businesse, dwelling amongst the
flictu vir shrewes in Sodome, hee was a
tutes et good man: but when hee was in
vicioñ. the hill idle, in dronkennesse he lay
by his owne daughters. And these
women had winges like Gleydes
or Puttockes, that with crying
voice go seekeing their meate, as
Bartho- Bartholomeus sayeth: Thus fa-
lomeus reth the couetousnesse and feruent
de pro- desyre of fleshly men, as witnesseth
prietati- saint Austen: We see saith hee, that
bus reñ. rauenous fishes haue some mea-
Austen. sure, for when they hunger, they
do rape and eate, but when they
be full, they spare: Only couetous
men may not be fylled or satisfyed,
euer

euer he taketh, and neuer hath hee inough, neyther dreadeth he God, nor shame of man, neyther spareth father, neither knoweth mother: with his brother hee accordeth not, nor with his freende keepeth truth. He oppresseth widowes, & harmeth motherles children: Free men he maketh bond, & bringeth forth false witnesse. He occupieth dead mens goods, as though hee neuer should dye. What madnesse is this, sayth this Doctor, thus to lese life and grace, and procure the soules damnation: to win golde and loose heauen? And therefore saith the prophet, vnhappines shal compas them round about, trauel & vnrighteousnesse is in the mydst among them. Also Innocentius speaking of the harme ꝑ commeth of couetousnes, sayth: O how many men hath couetousnes deceiued and

Augustinus.

Psal. liiij.

Innocentius.

and spyte: For couetousnesse of reward of giftes that the King Balac promised Balaam, hee would haue cursed the people of God, notwithstanding his owne Asse reproued him in his owne conscience, and all that was in him reproued, & hurt his foote at a wall. And yet was he ouercome and lead awaye with couetousnes, which enforced him what he might. Achan was stoned for couetousnesse made him steale gold and precious clothes, against Gods commaundement. Gehesie was striken with miserye, for that he sold Naamans health, that came by the grace of God. Iudas for couetousnesse solde Christ and afterward hanged himselfe. Anany and Saphira his wife did dye suddenly, because they denied to Peter the price or summe of money that they receyued. Couetise is cause, that

Num.22.

Iosu.vii.

4.Reg.v.

Acts.v.

ritch

ritch men eate poore men euen as beastes eate grasse, keeping it vnder, this is daily seene. For if a rich man haue a fyelde, and in the midst or on the out side a poore man haue but one aker, or if a ritch man haue a whoale streete, saue one house, that some poore brother of his oweth, he neuer reaseth til that he haue gotten it out of the poore mans hande eyther by prayying, or by bying, or by purchasing by disceite. Thus fared it by king Achab, that by the procurement of the false Queene Iesabell, slewe the poore man Naboth, for that hee would not sell him his vyneyarde lying by his pallace. Wherupon sayeth saint Ambrose: Howe farre will ye ritch men stretch out your couetousnesse? Will ye dwel alone vpon the earth, and haue no poore mã with you? Why put you out

Ambros. de suo libello de Naboth.

out your fellow in kinde, and chal-
lenge to your selfe the possession,
that kinde and nature hath made
common to al men, both pooze and
ritch: The earth was made com-
mon, and will ye rytche men chal-
lenge pzoper right therein? Na-
ture and kinde knoweth no ritches
foz she bzingeth fozth al manner of
men pooze. Foz we be not gotten
with ritch clothes, noz bozne with
gold and siluer. Nature and kinde
bzingeth vs naked into the wozld
bothe needy of meate and dzinke.
Naked the earth taketh vs again,
as naked euen as she bzought vs
hether. She cannot close our pos-
sessions and ritches with vs in the
sepulchze. Foz kinde maketh no
difference beeweene pooze & ritch.
neyther in comming hether, ney-
ther in going hence, all after one
manner she bzingeth fozth, al after

one

one mãner closeth she in the graue. Whosoeuer maketh difference betweene poore & ritch, abide til they haue lien a litle space in the graue and then open & looke amonge the dead boanes who was ritch, and who was poore. Except it bee as thus, that moe clothes bee rotten with the ritch men, then with the poore. And that endamegeth them that be aliue, & profyteth not them that be dead. Thus sayth the holy Doctor, of such extorcioners it is written: other mens fieldes they reape, and of the vine of him that hath beene oppressed, they pluck away the grapes. They leaue men naked, & pluck away theyr clothes that they haue not wherewith to couer them from colde. And they lyft vp this pot (that I speake of before) betweene heauẽ and earth, for couetousnesse of men, neyther hath Iob. xxiiii.

hath charitie in earth to theyr bre-
thren, nor to God in heauen, and
they beare this pot into the lande
of Sinnaar, that is to say, into the
land of stench, that is hel. For there
is stenteht in steede of sweete smel-
ling, as Esay sayeth. Beware that
ȳ go not with this pot, nor with
the woman therin, and in any case
take heede that thou marrye not
with her, for then he must be both
one. This is that lecherous wo-
man and full of fleshely delightes,
with whom kings and merchants
haue committed here in earth, and
with her voyces they haue beene
made ritch, whose dampnation is
written in the booke of the Reue-
lation of S. Iohn, by these wordes.
In one daye shall all her plagues
come on her, death, sorrowe & hun-
ger and fyre shall burne her. For
strong is God that will auenge
him

him on her. The kings of the earth that haue done lecherie with her, & haue lyued in her delights, when they shal see the smoke of her brenning, shall stande a far off weeping and wayling, yea crying alas, alas, that great citie that was clothed with bisse, purple, and braslet, and ouer gylt with gold and precious stones and Pearle, for in one howre all these great ritches shall be destroyed. Then shall they say that shall be damned with her: we haue erred from the way of trueth and righteousnesse, and the lyght hath not shined vpon vs, and the Sunne of vnderstanding hath not rysen to vs: wee haue bene wearied in the way of wickednes and of lustes, and haue gone the harde wayes, but the way of God we knew not. What hath pride profyted vs, or the boast of our ritches?

what hath it brought vnto vs? All is gone as a shadowe of death, and we can now shewe no manner of holinesse in our kinded. In our wickednesse wee be wasted away. Thinke therefore I counceil thee, that thou shalt geue a reckoning of thy bayliwike.

Here should he asked howe hast thou gouerned thy wife, thy Children, and seruauntes? Hast thou brought them vp after the lawes of God, and continued them therein, as muche as lyeth in thy power? But if thou hast brought them vp after an other waye, or suffered them to go at their owne wyll, thinke not but thou must geue accoumpts therof, when it shall be sayd: Geue accoumpt of thy bayliwike. But and if thou wilt auoyde all the straight & harde accoumpts, I counceil thee, whatsoeuer thou

be,

be, to fall and cleaue vnto the mercie and goodnesse of God through Christes merites, with a liuelie faith and repenting harte for thine iniquities. And nowe therfore repent of thy lyfe paste, and amende, for if thou do not, and that in tyme, who shall graunt thee pardon, and remission of thy accompis?

¶ The second part of this Sermon.

In this second parte with the helpe of God, I will shewe fyrst who shall call vs to this reckoning. Secondly before whom we shall reckon: And finallie what punishment shall be to them that be found false seruauntes and wicked, and what reward shal be geuen to them that be found faithfull & true. For the first ye shall knowe that there bee two iudgementes, the fyrst anon after the departing of the body & soule, which is a par-

tyculardoome, wherof Luke speaketh in his Gospell. The seconde doome shall be anon after the generall resurrection, and that shall be vniuersall, and of this speaketh Saint Mathew. To the fyrst shall euery man be called one after another, as the world passeth. To the second shall we come altogether in the twinckling of an eye. To the fyrste men shall be called by three Sommers or Sergeants, the fyrst
Math.17. is sickenes, the second age, the thyrd death. The fyrst warneth, the second threatneth, and the thirde taketh. This is a kindlie order, but sometime it falleth vnkindly. For some dye, that neuer wyst what was sickenesse, nor age, as chyldren that be sodainlie slaine. And some, yea and the most part now adaies that dye, depart before their pure and naturall age of death. There-

fore

fore I say, that the fyrst that calleth vs to this especial iudgement, is syckneſſe, that followeth all mankinde, so that euerie man hath it. And there is double syckneſſe that some men haue, but not all, yet the fyrst syckneſſe is double, for some is within, in the mydſt of the soule, & some is without in the feblenes of the body, that needes muſt be destroyed, who in cõtinuance of tyme himselfe is cause of corruption, as the Philosophers sayth, that there be feblenes in syckneſſe. Now may a man see hereby, that though a man shut out of his house, that is his harte, al maner of worldly and fleshlye thoughtes, yet for all that euer he can doo, he shal scantly suffice to thinke onlie on GOD, the space of a Pater noster whyle, but some other thought of things that be passing, entereth into the soule,

Notetur.

and draweth her from the cõtem-
plation. But O good God, what
a sycknes is this, & heauy burthen
vpon the sonnes of Adam: That
on the sowle mucke of the worlde
we can thinke long inough, but on
the Lord whome the soule shoulde
haue most delectation by, we can-
not thinke not so lytle a space, but
that the cockle wyll enter among
the wheate. Of this sickneſſe spake
S. Paule when he sayde, I see an
other lawe in my members, rebel-
ling against the lawe of my spirite,
and taking me to the law of sinne.
So that it fareth by vs as it doeth
by a man that woulde looke ſted-
fastlie against the Sunne, and can
not endure long for nothing, & yet
for no default that is in the Sunne
for it is most cleare in it selfe, & so
by reason should be best seene, but
it is for the feblenes of mens eyes:

Right

Ryght so, sythens Adam our fyrst Father was put out of Paradise, all his offspryng haue beene thus sycke, as the Prophet sayth: Our fathers haue eaten a bitter grape, and the teeth of theyr chyldren bee set on edge. The second sickneſſe that is commen to all mankinde, cõmeth of feblenes of body, as hũger, thyrst, cold, heate, sorrow, werines, & many other, as Iob sayth. A man that is borne of a woman, lyuing a lytle time, is fylled with many miseries. But there be other syckneſſes that come to some, but not to al, as Lepry, Palsy, Feuers, Dropsies, blindnes, & many other, as it is sayd to the people of Israell in scripture: But if ỹ keepe not the commaũdements that be wrytten in the booke of lyfe, I shall increase thy sorrowes, & the sycknes of thy seede, great sycknes and long aby-

Gen. 5.

Exec. 18.

Iob. 18.

ding. And ye shall vnderstand that God sendeth such sycknesse otherwhyle to good men, and somtimes to shrewes. To good men God doeth it for two causes: and that I say of syckness, I would to be vnderstande of all manner of tribulation. The fyrst cause, for that they should euer knowe that they haue no prefection of themselues, but of God onely, & to encrease mekenes. Of this sayth Paule: Least the greatnesse of reuelation lyft or extol me vp into pryde, to me is giuen the pricke of my flesche, the angell of Sathanas, to smite me on ỹ necke, whereof I haue thryse prayed God that it shoulde go from me: And he aunswered me, my grace is sufficient. For vertue is fulfylled in sicknesse, wherof thus sayth the glose: The fend asking Iob to be tempted was hearde, & not the Apostle, asking

asking his temptation to be remoued: God heard him that should be dampned, & he heard not him that he would saue. For oft the sick man asketh many thinges of the Leche that he wyl not geue him, & that is for to make him whole of sickness. Also God sendeth Saintes oftentimes sickuesse and persecution, to geue vs synful wretches ensample of patience. For if he shoulde suffer his Sayntes to haue such tribulation in this worlde, & they thanke him therfore, much more we wretches, that God hath sent to, not a hũdred part of their sorow, should beare it meekelie, sythens we haue deserued a thousãd tymes so much as they haue. Wherefore as we reade of Toby, that on a daye as he was wery of burying of poore mẽ, the which shoulde els haue bene vnburyed, and haue bene eaten of Tob. 2.

Houndes

Houndes & fowles, as the carrens of other vnreasonable beastes, as he for wearinesse was layde to rest (thorow the sufferance of God) the Swallowes that bredde aboue in the house, made ordure which fell on his eyes, whereby hee waxed blinde. This is written that God suffred this temptation to come to him for an ensample of patience to all them that came after. And so was also the temptation of holie Iob. And though Tobie from his childhod euermore dyd feare God, and kept his commaũdements, yet was he not agreued against God, though that mischeuous blindnes fell to him, but vnmoueably dwelt in the dread of God, thanking him all the dayes of his lyfe. Loe here scripture expresslie sayth that God suffred this holy man to haue that sykenesse, to geue other that come

after

after him an ensample of patience. And also some tyme God sendeth sickneſſe and tribulation to wicked men, and that for two causes: First for that they should dreade God, & leaue their synne, as it is written: Their sicknes was multiplyed, & after they hasted to Godward. For we see often, men in sicknes know their God, that neuer would haue turned to him whyle they were whole. Also God sēdeth them sicknes often, to agast other men, least they should folow their sinne. As ỹ sickes of King Antiochus, whome God smote with such a plage, that wormes crawled out of his body, he being aliue. And the stinch was so lothsome, that his friends were wearie therwith, & might not suffer it: yea, at length he might not abide his own stinch, and then began he to know himself and sayd: Antioc.

It

It is tyghtfull to be subiect to God and a mortall man not to hold him equall with God. And the storie sayth, he asked mercie of God, and made a vow vnto him ꝑ he would make the citie of Ierusalem free, & the Iewes as free as the men of Athens, & that he woulde honour Gods temple with precious aray, and multiplie the holy vessels, and finde of his owne landes the costs and expences pertaining to the sacrifyce, & that he woulde become a Iew, & go ouer all the Land, preaching Gods Lawe. And yet God gaue him no mercie as he desyred, for neyther was there in him contricion nor repentance that sprong of faith, but of odious paine. For what was in him to forsake his wickednesse, when he was vnable to do good or euyll? And by this vengraunce that God tooke on this

king

king, men may see what it is to be disobedient to God. Also it is to be taken hede, that when sickenesse commeth, euer it sheweth that the patient is mortal, and that he shal needes dye, and though he maye escape this sickenesse, yet can he not eschew death, & so he must needes come to the reckoning.

The seconde Sommer that shall call to this peculiar iudgement, is age and feblenesse, whose property is, although he tarrie with thee, he wyll not leaue thee, tyll he hath brought thee to the thirde, that is, death. But there be many, though they haue this Sõmer with them, yet they take no heede. He seeth howe his head hoareth, his backe crooketh, his breath stinketh, his teeth fallen, his syght fayles, his face ryucle, his eares ware heauy to heare: what meaneth all this, but

The second Sommer. Properties of Death.

but that Age somneth thee to the doome? But what more madnes can be then a man being called and drawn to so dreadfull a reckoning, where except he aunswere well, he forfayteth both body and soule to damnation for euer, if he see a lytle myrth by the waye, he thinketh so much thereon, that he forgetteth who draweth him? So doth he that is stricken in age, who hath so great pleasure in this worldes wealth, that he forgetteth whether he is going. Therfore sayth a holy Doctor, that amongst all the abuses of the worlde, most is of an olde man that is obstinate, for he thincketh not of his out going of this worlde, nor of his passing into the lyfe to come. He beareth three messengers of death, but he beleeueth them not, and the cause is, for the threefold cord that such an olde

man

man is bounde with, is harde to breake. This corde is custom that is of three plytes, which be these, ydle thoughtes, vnhoneſt ſpeech, & wicked deedes. The which if they growe in a man from his childhod vnto mans age, they make a three folde corde to binde the old man in custome of ſynne. Therefore layth Eſay, breake the bondes of ſynne. Eſai. 56.

Thinke therfore whoſoeuer thou be that arte thus ſommoned, thou cãſt not eſcape, but that thou muſt make thy reckoning.

The thyrde Sommer to this reckoning is death, and his condition is this, come he fyrſt, or come he laſt, he ſpareth neyther poore nor riche, aged nor yong, nor he feareth no threatening, he regardeth no prayer nor gift, nor graunteth any reſpite, but without delay he bringeth forth mã to iudgemẽt. Therfore

The thyrde Sommer. Diffinitio mortis.

Augustinus. fore sayth S. Austen, wel ought euerie man to dread ỹ day of death. For in what state soeuer mans last day fyndeth him whē he goeth out of this worlde, in the same state it bringeth him to his iudgement. Therfore sayth the wise man, cōe thinke on thy last day, & thou shalt neuer sinne. Now remember that thou shalt reckē for thy bayliwik.

The day of iudgement. I say also that there shalbe another day of iudgement, to ỹ which all men shall come together in the twynkling of an eye, and this shall be vniuersall. And lyke as to the other, euery man shall be called by these three Somners, so to this iudgement al the world shalbe called with three generall Somners, and right as the other three messengers shewe a mans ende, so do these messengers tell the ende of the world. The first is the worlds

sickenes

sycknesse, the seconde is his age and feeblenesse and the third is his end.

The sycknesse of the worlde thou shalt knowe by Charitie waxing colde, & his age and feeblenesse thou shalt knowe by tokens fulfylled, & his ende thou shalt know by Antichristes pursuing. Fyrst, I sayde, thou shalt know ỹ worlds sicknesse by Charitie waxing colde. Clarkes that do wryte no naturall thinges, saye that the bodye is sycke, when that his kindly heat is too lyttle, or when it is too much. Then sythens vnderstande as thus, that all men is as one body, whose kindly and naturall heate is Charitie, that is, loove to God, & loove to thy neyghbour, vnnaturall or vnkindly heate is lustfull loove to other creatures. When therefore thou seest that the loove of men to Godwarde, and to theyr neighbors is colde, lytle, and

To knowe the worldes sickenesse.

faint, & the looue of worldly things, and lustes of the flesh is great and feruent, then kuow thou well that vnkindely heate is too great, and kindly heate is too little. That this is a knowledge of their sycknesse, I may prooue by Christes authoritie, for he him self gaue this as a sygne, drawing to the ende of the world for that wickednesse shall be plenteous, charity shall waxe cold. Therfore when thou seeest charitie thus lyttle set by of the world, & wickednesse increase because of the worldly thinges be mest set by and looued, know well that the world and hys wealth passeth, and that this Sommer is come. And thus sayth Saint Paul: Wot thou well, that in the last dayes, shall come perillous times, & there shalbe men louing thē selues, that is to say, theyr bodyes, and all thinges belonging thereto couetousnesse,

Mat. 23.

2. Tim. 3.

nesse borne vp with pride, vnobedi-
ent to Father or mother, fellowes
without affection, without peace,
blamers, incõtinent, vnmilde, with-
out benignity, traytours, rebelles,
swelling, louers of lusts more then
of God, hauing a lykenesse of piety,
more then the vertue thereof, and
these flie thou. When thou seest the
people of such fashion: know thou
well that the fyrst Somner war-
neth all the world, that the day of
reckoning draweth toward.

The second Somner that shall
warne all the world, is the age of
the world, & his feeblenesse, & she-
weth tokens fulfylled: but I know
well that wee bee not suffycient to
know the tymes ẏ the Father hath
put in his owne power, to shewe
certainly the daye, the yeare, or the
howre of iudgement. This know-
ledge was hyd from the very Apo-

ſtles of Chriſt, & alſo from Chriſtes manhood, as to ſhew it to vs. Neuertheleſſe we may by authority of Scriptures, with reaſons & expoſytions of holy men, well and openly ſhewe ỹ this day of wrath is nigh. Leaſt any man ſay in his heart, as it is written of the fooliſhe Bayly, Luke. 22. that ſayth: My Lord dooth tary to come to iudgement, and vpon hope therof, he taketh vpon him to beate his fellow ſeruaunts, & to eate and drinke, & be dronken; I ſhall ſhewe you that this daye is at hand, but how nye I cannot ſay, nor wyll not For if Paule ſayde a thouſand, three hundred yeere and more paſt, we be 1. Cor. 10. thoſe on whome the endes of the world be come: much more may we ſaye the ſame, that be ſo much neerer the ende then he was. Alſo Chriſo- S. Iohn Chriſoſtome ſayth: Thou ſtomus. ſeeſt darknes ouer all, & why doub-

teſt

test thou that the day is at an end? Fyxt on the valleyes in darknesse, when ỹ day drayweth downeward. When therefore thou seest the valleys darke, why doutest thou whether it be neere night or no? But if thou see the sunne so low that darknesse be vpon the hylles, thou wilt say doubtles that it is night. Right so, if thou see in the secular men, that darknesse of syn begynneth to haue the maistry, it is a token that the world endeth. But when thou seest Priests that be put in the top of suffrancie of Spyrituall dignity that should be as hylles among the common people in perfect lyuing, that darknesse of synne hath got the vpperhand of them, who doubteth but that the world is at an ende? Also Abbot Ioachim in the exposition of Jeremy sayth: That from the yeare of our Lord. M.CCC. all

A proper similitude.

Ioachim.

1300.

tymes be to be ſuſpected to me, and we be paſt this ſuſpect tyme nygh CC. yeares. And Wayde Ildegar, in the Booke of her Prophecies, in the third part, the .x. viſion and viij. Chap. mooueth this reaſon. Right as in vij. daies God made ỹ worlde, ſo in vij. thouſand yeeres the worlde ſhall paſſe, & as in the ſixt day man was made and fourmed, ſo in ſixe thouſande yeares hee was brought againe and reformed, and as in the ſeuenth daye the worlde was full made, and God reſted of his worke king, ſo in the ſeuen thouſand yeere, the number of them that ſhalbe ſaued, ſhalbe fulfylled, and then ſhal the Saintes wholy reſt in body and ſoule. If then it be ſo as thys Wayden ſayth, that ſeuen thouſand yeeres in paſſing of the worlde, accorde to the ſeuen dayes in making of it, let vs ſee what it wanteth

1000.

Waide Ildegar.

Aduerte

that

that these seauen thousande yeares be not fulfylled. For if we number the yeares from the Natiuitye of Christe, to the yeares from the beegynninge of the worlde, followinge the minde of Austen, Bede, Origene, and ỹ perfectest doctors treating on thys matter: it is passed now almost sixe thousande and sixe hundred yeares, as it is open in a booke called Speculum iudiciale: So it followeth that this laste day is more then halfe gone, if we shall gyue credence to thys Maydens reason. But if we leane to the Gospell of Mathew, wee shall fynde that the Disciples of Christe asked three questions. First, what tyme the citie of Jerusalem should bee destroyed. The second, what tokens were of his comming to iudgement, and the third, what signe should bee of the end of the worlde. And Christ gaue

Augustinus.

Math. 14.

no certayne tyme of these thinges when they should fall, but he gaue them tokens, by the which they might know when they drew neer. To the first question of the destruction of Jerusalem, he sayde: When the Romaines come to beliege the Citie, then soone after it shall be destroyed. And as to the second and third, he gaue them many thinges, as were these: That Realme shall ryse against Realme, and people against people, and that there should be pestilence and earthquakes, the which we haue seene in our dayes. But the laste token that hee gaue was this: When yee see the abhomination of holynesse spoken of by Daniel, standing in the Sanctuary, then who so readeth let him vnderstand. Upon which text argueth a Doctor, in a booke that he maketh of the ende of the worlde. If the

Note.

woords of Daniel haue aucthority, (as God sayeth they haue) then it suffyseth to number the yeares of the world, to take that Daniell hath wrytten. Dan. 12. Nowe Daniel in the. 12. chapter, speaking of this abhomynation, sygnifyeth by the ceasyng of the holynesse of the Jewes, the which fell, when by Titus and Vespasian, Jerusalem was destroyed, & the people of the Jewes were dispersed in all the worlde. And this abhomination as Doctors say shal be in the great Antichristes dayes a thousand, two hundred, and ninty dayes. Now proueth this Doctour that a day must be taken for a yeere bothe by autority of scripture in the same place, and in other, and also by reason. And so it is thought to this Clarke, that the greatest member of Antichrist shal come and appeare more in the. xiiii. hundreth yeare from

from the byrth of Chriſte, then any tyme elſe before, whych number of yeares is now fulfylled, not fully xii. yeares wanting. And thys reaſon put not I as to ſhew any certayne tyme of his comming, ſeeing I haue not the knowledge, but to ſhewe that he is nye, but howe nye I knowe not. But take wee heede to the fowrth part of the ſecond by-
Apo. 6. lion of S. Iohn, in the booke of Reuelations, in the whych vnder the opening of vii. Seales is declared, the ſtate of the Church from ỳ tyme of Chriſte, to the ende of the worlde. The opening of ỳ fowre firſt ſeales ſhew the eſtate of the Church from the tyme of Chriſte, to the tyme of Antichriſtes appearing, and hys foregoers, the which is ſhewed in the opening of the other three
The fyrſt Seale. Seales. The opening of the fyrſt ſeale telleth the ſtate of the Churche

in

in the tyme of preaching of Christe and his Apostles. For then the first Beast that was a Lyon, gaue hys voice, that betokened the preachers of Christes Resurrection, and hys Ascention. For then went out a white horse, and he that sate vppon him had a bowe in his hand, and he went forth ouercomming to ouercome. By this white Horse wee vnderstand, the cleane life and conuersation that those Preachers hadde and by their bowe their true preaching, pricking sorrowe or repentance in mens hearts for theyr syns without flattering. They went out of Iewrye that they came off, wynning & ouercomming some of the Iewes, and made them to leaue the trust that they had in the olde Law, & to beleeue in Iesus Christe, and to follow his teaching, & they went out to ouercome the Paynims, Exposi-tio.

nyms, shewing to them that their Images were no Gods, but mans worke, vnmighty to saue themselues or any other, drawing them to the beleefe of Jesu Christe, God and man. In the opening of the seconde Seale, there cryed a Calfe, which was a beast wōt to be slaine and offered to God in the olde lawe: This sheweth the state of ꝑ Church in the tyme of Martyrs, that for their stedfast preaching of Gods true word, shed their blood, & that is betokened by the red Horse that went out at the opening of thys Seale, & this estate began at Nero the cursed Emperour, & endured to the tyme of Constantine the great that endowed the Church. For in this tyme many of Christes seruauntes, and namely the leaders of Christes flocke, were slaine, and of 22. Bishoppes of Rome, that were be-

The second Seale.

Expositio.

Nero.

Constāt Magnus

betweene Peter & Siluester, the fyrst: I reade but of 4. but that they were Martyrs for the Lawe of Christe. And also in the tyme of Diocleſian the Emperour, the perſecution of Christian men was ſo great, that in xxx. dayes were ſlaine xxii. thouſand men & women in diuers countries, for the lawe of God. The opening of the thyrde Seale, telleth the ſtate of the Church, in the tyme of Heretiques, that is fygured by the blacke Horſe, for falſe vnderſtanding of Scripture: For then cryed the thyrde beaſt that is a Man, for at that tyme was it needefull for to preach the miſterie of Christes incarnation and paſſion, againſt the Heretiques that take amiſſe theſe poyntes: howe Christe tooke very mankinde of Marie, her beeing God as he was before, and hys mother beeing Maide before & after. The

The thyrd Seale.

Expoſitio.

ope

The fourth Seale. Expositio.

opening of the fowrth seale, telleth the state of the Church in the tyme of Hypocrites, that betokened by the pale Horse, that the signes of penaunce without faith, to blinde the people, & he that sate vpon thys Horse his name was Death: for they slay ghostly them ỹ they lead, and teach to God by other wayes then by Christe, and hell followeth them, for hell receyueth those that these men deceyue. At that tyme shal it be need, that the fourth beast that is the Eagle, flyeth hyest of all Fowles, make his crye to rayse vp the Gospell, & to prayse Gods Law aboue all other, least mens wyts & their traditions treade downe and ouergrow the Law of God, by enforming of these Hypocrites. And that is the last estate that is or shall be in the Church before ỹ comming of the great Antichriste. The ope-

ning

ning of the fyrst seale, sheweth the state of the Church ẏ then shall followe, & the delyres ẏ the followers of Gods Lawe shall haue, after the ende of this worlde to be delyuered of this woe. The opening of the fyrst Seale, telleth the state of the Church in Antichristes time, which estate ye may know to be, when ye see fulfylled that Saint Iohn prophesied to fall in the opening of this seale, where he sayeth: After this I sawe fowre Angels standing vppon fowre corners of the earth, holding the fowre windes that they blowe not vpon the earth, vppon the Sea, nor vpon the trees. The foure Angels be the number of all the deuils ministers, that in thole dayes to do theyr maisters, pleasures, shall stop the fowre wyndes, (which bee the fowre Gospels) to be preached, and shall let the breath of the holy ghost

The fyrst Seale.

The fyrst Seale.

Note.

to

to fall vppon men, that they might mourne for their synne to amende their lyfe, and also vppon them that would increase in vertue, and vpon perfect men. What after this is to come? but that the mysterie of the seuenth Seale be shewed, that hee come in his own person, whom Iesu Christe shall slea with the breath of his mouth, when the Fiend shall shewe the vttermoste persecution that he and his seruants can doo to Christes subiects, and that shall bee the thyrd warning that the worlde shal haue to come to this last iudgement. In all this matter I haue sayd nothing of my self, but of other Doctors that be approued.

The seuẽth Seale.

I sayde also in my second principall part, that it was to be knowne before. what Iudge wee must reckon, that is, God him selfe, hee that seeth all our deedes, and all our

thoughts

thoughtes from the begynning of our lyfe to the ende, & he shall shew there the hid things of our hearts, opening to all the world the righteousnesse of his iudgement, so that by the power of God euerie mans deedes shall be shewed to all the world. And so it seemeth by the woordes of S. Iohn in the Apocalyps, where he dyd see dead menne great and lyttle, standing to the figure of the throne. And Bookes were opened, and an other Booke was opened, that was of lyfe, and deadde men were iudged after the things that were written in these Bookes after their owne doings. These Bookes be mens consciences that nowe be closed, but then shall be opened to all the world to reade therin, bothe their deeds and thoughtes. And the Booke of lyfe, is Christes lyuing & doctrine, that

Apoc. 1.

Exposi-tio.

is hydde nowe to them that shalbe dampned thorow their owne malice, that councell men to folow the world, rather then God. In the fyrst Booke shalbe written all that we haue done, in the other all that we should haue done. And then shal dead men be iudged after those thinges ỹ be written in the bookes. And if the deedes that wee haue done, that be written in the books of our consciences, be according to the booke of Christes teaching and lyuing, the which is the booke of life, we shalbe saued, or else we shal be dampned, for the iudgementes shalbe giuen after our woorkes. Looke therfore now what is written in the Booke of thy Conscience while thou art here, & if thou finde any thing contrary to Christes life and teaching, scrape it out with the knife of repentaunce, and write

it

it better, euermore thinking that thou shalt giue a reckoning of thy Bayliwike.

Also I sayde principallie, that it were good to know what reward shall then be giuen to the wise seruants and good, and what to falle and wicked seruaunts, wherupon it is written that the Lorde Iesus Christ shall come to iudgemēt here into this world, in the same body that he tooke of Marie the Virgin, hauing there on the woundes that he suffred for our redemption. And all that euer shall be saued, taking againe theyr bodyes, cleauing to their head Christe, shalbe rauished meeting him in the ayre (as Saint Paule sayth) and they that shall be dampned lying vpon the earth, as in a Tunne of wine, the dregs beeing beneathe, and the cleare wyne houeth aboue. Then shall Christe

Note.

alke accoumpt of the deeds of mercie, reproouing false Christian men, for leauing them vndone, rehearsyng the same, and other paynes that his true seruauntes haue suffered in folowing him. Then shall those false seruauntes goe with the deuyll, whome they haue serued in the earth, swallowing them into ꝑ endlesse fyre. But the righteous men shall go into euerlasting like. Then shall be fulfylled that is wrytten in the booke of reuelacies: Wo, wo, wo, shall be vnto them that dwell on earth, wo to the Paynim that gaue that worshippe to dead Images, wrought with mans hand, and to other Creatures, that he should haue giuen to God that made him. Wo to the Jewe that trusteth so much to the olde lawe, then shall he see the sonne of Marie iudging the world, whome he despised and crucified.

ciſyed. Wo to the falſe chriſtiã man that knew the wyl of God, and fulfylled it not. Alſo wo ſhalbe for the ſynne of thought to thee, that haſt ſhut out of thy heart the meyne of God, that is minde of his Paſſion, holye contemplation of his goodneſſe, and memory of his benefytes and thankes therfore. And haſt alſo excluded meekneſſe, pitty, gentleneſſe, &c. and haſt made thy heart a houſe for ſwine. & a den of theeues, by vncleane thoughts & delyghts. As thou heere haſt ſhut God out of thy heart, ſo ſhall he ſhut thee out of heauen. Thou haſt harbowred the company of the Fiend, and therfore with him in hell thou ſhalt euer abyde. Wo alſo ſhall be for thy ſynne of ſpeeche, for that thou couldeſt not open thy mouth for fowle and ſtincking ſynne, to prayſe God in the fellowſhip of Saints. Thou

hast bled thy speeche vnhonestlye, with cursyng, fraude, deceyt, lying, forswearing, scorning and backbyting. For comely prayling is not in the mouth of synners, in which if thou hadst kept thy mouth clean, thou shouldest haue soong in Heauen, in the fellowshippe of Angels, this blessed song: Sanctus, sanctus, sanctus, Dominus Deus omnipotens, ỳ is: Holy, holy, holy, art thou Lord God almighty: Now cryng and weeping, thou shalt in the cõpany of deuyls cry: Ve, ve quante sunt tenebre, that is: Wo, wo, wo, howe great is this darknesse? Wo also shall be for the syn of workes: thou hast been proude, thy pride as Esaie sayth, shalbe drawne with thee into hell. Thou hast been brent with enuy of the deuyll, enuy entred into the world, and they shall followe him that be on his syde, as Salo-

mon

mon saith. Or thou hast ben stirred with wrath, and euery man that heareth wrath to his brother, is guilty of iudgment, as Christ saith in the Gospell of Mathew. Or thou hast been slow to good deedes, and therefore disease shall come to thee as to a wayfaring man, and thy power shalbe as an vnarmed man, sayth the booke of Prouerbes. Or if thou hast been lecherous, a glutton, or a couetous man, know sayth Paule: That neyther aduouterer, nor vncleane person, that is a glutton, or a couetous person, shal euer haue entraunce in the kingdome of heauen, but fyre and brymstone, and the spyrit of tempests, that is, ỹ Fiend of hell shalbe part of theyr paine, as it is written in the Psalter. When these dampned men be in this wo, they shall syng this ruefull song, written in the booke of mour-

Wath. 5.

Prou. 12.

Paulus.

Note.

mourning: The ioye of our hearts is gone, our myrth is turned to woo and sorrowe, the crowne of our head is fallen from vs. Alas for the syn that we haue done. But ioye, ioy and ioy, shalbe vnto them that be saued. Ioye in God, ioye among themselues, and ioye in other that be saued, then are they happy. Oh how happy are they, for that their trauels be finished through Christe who hath brought them to so gratious an ende. Then are they happy for that they be escaped the perils of the World, and the payne of hell. But happy are they for the endelesse blysse that they haue in the sight of God. Cui sit honor & glo-
ria in secula seculorum. Amen.

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